

# Vasanta Vihar

## NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

March-June 2021

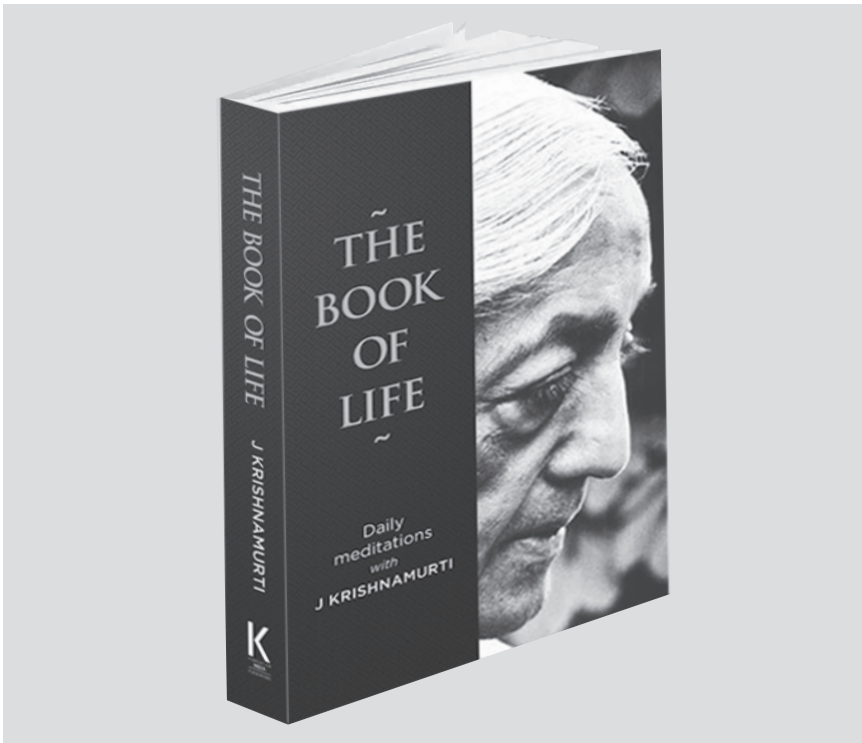
Rs.2/-

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IN 1934 Krishnamurti said: 'Why do you want to be students of books instead of students of life? Find out what is true and false in your environment with all its oppressions and its cruelties, and then you will find out what is true.' Repeatedly he pointed out that the 'book of life', which is ever changing with a vitality that cannot be held in thought, was the only one worth reading, all others being filled with second-hand information. 'The story of mankind is in you, the vast experience, the deep-rooted fears, anxieties, sorrow, pleasure, and all the beliefs that man has accumulated throughout the millennia. You are that book.'

The *Book of Life: Daily Meditation with Krishnamurti* is arranged in an order somewhat

replicating the way Krishnamurti delivered his talks. He usually began with the importance of listening, and the relationship between the speaker and the audience, and ended with subjects that naturally emerge when life is in order and the greater depth begins to surface into consciousness. Many themes recurred throughout his teachings. His vision was the whole broad observation of the human condition wherein every aspect of life is interconnected. *The Book of Life* presents passages on a new theme for every week of the year with each topic developed over seven days. These quotations are identified by their sources. Readers who are interested in exploring specific themes in greater depth are invited to go to

the full texts of the books from which they are excerpted.

Krishnamurti, although shy and retiring, tirelessly gave thousands of talks, delivered without notes or preparation, essentially unfolding one theme—truth can be discovered by anyone, without the help of any authority and, as life is ever-present, in an instant. When asked by someone attending one of his talks why he spoke and what he wanted to accomplish, he replied: 'I want to tell you something, perhaps the way to find out what is reality—not the way as a system, but how to set about it. And if you can find this for yourself, there will not be one speaker; there will be all of us talking, all of us expressing that reality in ourselves where we are. . . And if you and I can find that and live it—the very living is the finding of it—then we shall not become propagandists; we shall be creative human beings—not perfect human beings, but creative human beings, which is vastly different. And that, I think, is why I am talking, and perhaps that is why you are here listening.'

This book was first published in India by a commercial publisher, and now KFI has brought out the second edition. (Excerpts from this book are given in this newsletter.) A 'calendar book', it has 365 pages of quotes plus an Introduction. Total pages 396, Price Rs 350. Contact: [publications@kfonline.org](mailto:publications@kfonline.org) ■



## The Book of Life

### Quiet mind, simple mind

When we are aware of ourselves, is not the whole movement of living a way of uncovering the 'me', the ego, the self? The self is a very complex process which can be uncovered only in relationship, in our daily activities, in the way we talk, the way we judge, calculate, the way we condemn others and ourselves. All that reveals the conditioned state of our own thinking, and is it not important to be aware of this whole process? It is only through awareness of what is true from moment to moment that there is discovery of the timeless, the eternal. Without self-knowledge, the eternal cannot be. When we do not know ourselves, the eternal becomes a mere word, a symbol, a speculation, a dogma, a belief, an illusion to which the mind can escape. But if one begins to understand the 'me' in all its various activities from day to day, then in that very understanding, without any effort, the nameless, the timeless comes into being. But the timeless is not a reward for self-knowledge. That which is eternal cannot be sought after; the mind cannot acquire it. It comes into being when the mind is quiet, and the mind can be quiet only when it is simple, when it is no longer storing up, condemning, judging, weighing. It is only the simple mind that can understand the real, not the mind that is full of words, knowledge, information. The mind that analyses, calculates is not a simple mind.

### What is the self?

The search for power, position, authority, ambition and all the rest are the forms of the self in

all its different ways. But what is important is to understand the self, and I am sure you and I are convinced of it. If I may add here, let us be earnest about this matter; because I feel that if you and I as individuals, not as a group of people belonging to certain classes, certain societies, certain climatic divisions, can understand this and act upon this, then I think there will be real revolution. The moment it becomes universal and better organized, the self takes shelter in that; whereas, if you and I as individuals can love, can carry this out actually in everyday life, then the revolution that is so essential will come into being. . . .

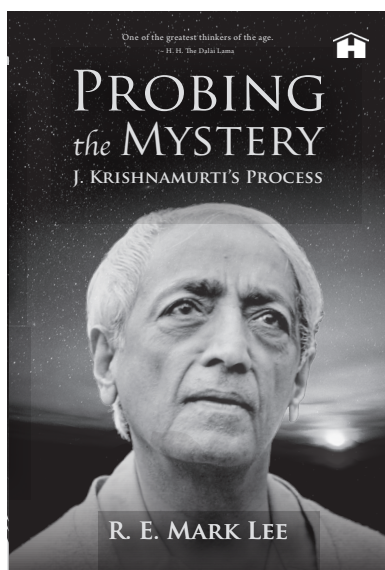
You know what I mean by the self? By that, I mean the idea, the memory, the conclusion, the experience, the various forms of namable and unnameable intentions, the conscious endeavour to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan, and the whole of it all, whether it is projected outwardly in action, or projected spiritually as virtue; the striving after all this is the self. In it is included the competition, the desire to be. The whole process of that is the self; and we know actually, when we are faced with it, that it is an evil thing. I am using the word *evil* intentionally, because the self is dividing; the self is self-enclosing; its activities, however noble, are separated and isolated. We know all this. We also know that extraordinary are the moments when the self is not there, in which there is no sense of endeavour, of effort, and which happens when there is love.

### When there is love, self is not

Reality, truth, is not to be recognized. For truth to come, belief, knowledge, experiencing, virtue, pursuit of virtue—which is different from being virtuous—all this must go. The virtuous person who is conscious of pursuing virtue can never find reality. He may be a very decent person; that is entirely different from the man of truth, from the man who understands. To the man of truth, truth has come into being. A virtuous man is a righteous man, and a righteous man can never understand what is truth; because virtue to him is the covering of the self, the strengthening of the self; because he is pursuing virtue. When he says 'I must be without greed', the state in which he is non-greedy and which he experiences strengthens the self. That is why it is so important to be poor, not only in the things of the world, but also in belief and in knowledge. A man rich with worldly riches, or a man rich in knowledge and belief, will never know anything but darkness, and will be the centre of all mischief and misery. But if you and I, as individuals, can see this whole working of the self, then we shall know what love is. I assure you that is the only reformation which can possibly change the world. Love is not the self. Self cannot recognize love. You say 'I love', but then, in the very saying of it, in the very experiencing of it, love is not. But when you know love, self is not. When there is love, self is not.

### Conflict of the opposites

I wonder if there is such a thing as evil? Please give your attention, go



Throughout his life from 1922 to 1986 Krishnamurti experienced mysterious states of extreme pain, transcendental bliss, and contact with forces unrecognizable to most people. *Probing the Mystery: J. Krishnamurti's Process* by Mark Lee is a compendium of the full and unedited eyewitness accounts, including his own, of those mysterious and other-worldly states of being. Included are Krishnamurti's own perceptions on how the conditioned mind turns experience into belief, and concretizes what is subtle, beautiful, and pure. While the mystery of the Process remains today, some appreciation of it provides a further understanding of Krishnamurti's teachings.

About the book, Ravi Ravindra, Professor for Philosophy and Physics, says: Mark Lee has done a great service in gathering all the available material referring to the Process which radically transformed Krishnamurti's whole being. Whatever one can gather from the descriptions, the Process, which started in 1922 and continued

throughout Krishnamurti's life, seems to have been unique in human history, as if some subtle forces were conducting surgical operations on various parts of Krishnamurti's body, especially the brain, causing much pain but bringing great insights. On one occasion Krishnamurti himself had taken me to the tree under which the Process had taken place. When I asked him about the exact nature of the Process, he looked at me sadly and said, 'This is what everyone wants to know. Then they will start imitating it and faking it. No, it cannot be said.' So the mystery remains about the precise nature of the Process and the forces behind it. One result of the Process was an increasing emphasis by Krishnamurti on self-inquiry and self-dependence, not asking anything from outside and dwelling in the Truth discovered in the purity of inner being. Published by Hay House, pp. 204, Price Rs 350.

## The Book of Life

with me, let us inquire together. We say there is good and evil. There is envy and love, and we say that envy is evil and love is good. Why do we divide life, calling this good and that bad, thereby creating the conflict of the opposites? Not that there is not envy, hate, brutality in the human mind and heart, an absence of compassion, love, but why do we divide life into the thing called good and the thing called evil? Is there not actually only one thing, which is a mind that is inattentive? Surely, when there is complete attention, that is, when the mind is totally aware, alert, watchful, there is no such thing as evil or good; there is only an awakened state. Goodness then is not a quality, not a virtue; it is a state of love. When there is love, there

is neither good nor bad: there is only love. When you really love somebody, you are not thinking of good or bad: your whole being is filled with that love. It is only when there is the cessation of complete attention, of love, that there comes the conflict between what I am and what I should be. Then that which I am is evil, and that which I should be is the so-called good.

... You watch your own mind, and you will see that the moment the mind ceases to think in terms of becoming something, there is a cessation of action which is not stagnation; it is a state of total attention, which is goodness.

### Beyond duality

Are you not aware of it? Are not its actions obvious, its sorrow

crushing? Who has created it but each one of us? Who is responsible for it but each one of us? As we have created good, however little, so we have created evil, however vast. Good and evil are part of us and are also independent of us. When we think-feel narrowly, enviously, with greed and hate, we are adding to the evil which turns and rends us. This problem of good and evil, this conflicting problem, is always with us as we are creating it. It has become part of us, this wanting and not wanting, loving and hating, craving and renouncing. We are continually creating this duality in which thought-feeling is caught up. Thought-feeling can go beyond and above good and its opposite only when it understands its cause—craving.



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In understanding merit and demerit there is freedom from both. Opposites cannot be fused, and they are to be transcended through the dissolution of craving. Each opposite must be thought out, felt out, as extensively and deeply as possible, through all the layers of consciousness; through this thinking out, feeling out, a new comprehension is awakened which is not the product of craving or of time. There is evil in the world to which we are contributing as we contribute to the good. Man seems to unite more in hate than in good. A wise man realizes the cause of evil and good, and through understanding frees thought-feeling from it.

### Goodness has no motive

If I have a motive to be good, does that bring about goodness? Or is goodness something entirely devoid of this urge to be good, which is ever based on a motive? Is good the opposite of bad, the opposite of evil? Every opposite contains the seed of its own opposite, does it not? There is greed, and there is the ideal of non-greed. When the mind pursues non-greed, when it tries to be non-greedy, it is still greedy because it wants to be something. Greed implies desiring, acquiring, expanding; and when the mind sees that it does not pay to be greedy, it wants to be non-greedy, so the motive is still the same, which is to be or to acquire something. When the mind wants not to want, the root of want, of desire, is still there. So goodness is not the opposite of evil; it is a totally different state. And what is that state?

Obviously, goodness has no motive because all motive is based

on the self; it is the ego-centric movement of the mind. So what do we mean by goodness? Surely, there is goodness only when there is total attention. Attention has no motive. When there is a motive for attention, is there attention? If I pay attention in order to acquire something, the acquisition, whether it be good or bad, is not attention—it is a distraction, a division. There can be goodness only when there is a totality of attention in which there is no effort to be or not to be.

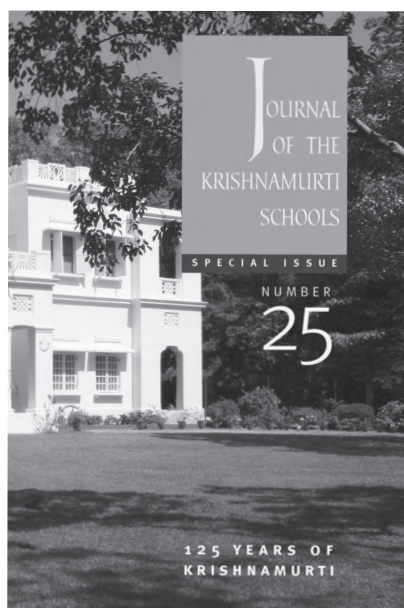
### Freedom from occupation

Can the mind be free from the past, free from thought—not from the good or bad thought? How do I find out? I can find out only by seeing what the mind is occupied with. If my mind is occupied with the good or occupied with the bad, then it is only concerned with the past, it is occupied with the past. It is not free of the past. So what is important is to find out how the mind is occupied. If it is occupied at all, it is always occupied with the past because all our consciousness is the past. The past is not only on the surface but on the highest level, and the stress on the unconscious is also the past. . . . Can the mind be free from occupation? This means, can the mind be completely without being occupied and let memory, the thoughts good and bad, go by without choosing? The moment the mind is occupied with one thought, good or bad, then it is concerned with the past. . . . If you really listen—not just merely verbally, but really profoundly—then you will see that there is stability which is not of the mind, which is the freedom from the past. Yet, the past can never be

put aside. There is a watching of the past as it goes by, but not occupation with the past. So the mind is free to observe and not to choose. Where there is choice in this movement of the river of memory, there is occupation; and the moment the mind is occupied, it is caught in the past; and when the mind is occupied with the past, it is incapable of seeing something real, true, new, original, uncontaminated.

### Attachment is self-deception

We *are* the things we possess, we are that to which we are attached. Attachment has no nobility. Attachment to knowledge is not different from any other gratifying addiction. Attachment is self-absorption, whether at the lowest or at the highest level. Attachment is self-deception, it is an escape from the hollowness of the self. The things to which we are attached—property, people, ideas—become all-important, for without the many things which fill its emptiness, the self is not. The fear of not being makes for possession; and fear breeds illusion, the bondage to conclusions. Conclusions, material or ideational, prevent the fruition of intelligence, the freedom in which alone reality can come into being; and without this freedom, cunning is taken for intelligence. The ways of cunning are always complex and destructive. It is this self-protective cunning that makes for attachment; and when attachment causes pain, it is this same cunning that seeks detachment and finds pleasure in the pride and vanity of renunciation. The understanding of the ways of cunning, the ways of the self, is the beginning of intelligence.



Journal of the Krishnamurti Schools is an annual publication containing articles by those who have been associated with Krishnamurti's teachings, especially the teachers in the K schools. This year's is a special issue to commemorate Krishnamurti's 125<sup>th</sup> Birth Anniversary; you can download this from the KFI website [www.kfionline.org](http://www.kfionline.org). Excerpts from two articles are given below:

Many years ago, a new journal had invited me to write an article about Krishnamurti. I decided to write this as a letter to him which I mailed to him.

But I was certain that he would not have seen it simply because all sorts of people were likely writing to him and he may not have even received the letter. During one of my visits to Ojai, I gave K a copy of the letter and asked if he would read it and respond to me. He said he would do so next morning at breakfast. Next morning, he prepared breakfast for both of us. Afterwards we had an extended conversation. The last remark in my letter to K was, 'I am troubled because I do not know how to reconcile the call I hear from your distant shore with the realities where I am. It is clear that a bridge cannot be built from here to There. But can it be built from There to here?' Krishnaji said, 'What you say in the last sentence of your letter is what I have been teaching for the last sixty years.' If I understood what he said, it surely meant that a bridge can be there, but not from here to There; it is from There to here and that what K was teaching is the bridge from his level of being to my level.

....For K, as for almost all the sages in the spiritual traditions of India, the right action oozes out

of the right quality of being. Therefore, his remark, 'Be totally attentive and do nothing.' Laura Huxley, the wife of the well-known writer Aldous Huxley, reported that on one occasion in a small gathering at her place, K was saying that one should not go about doing good. She reminded him that he goes around the world doing good. He responded, 'Not intentionally!' To use an expression used by K himself, a rose does not decide to smell like a rose; it is from the fragrance that we conclude that it is a rose.—Ravi Ravindra.

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J Krishnamurti lived once only, uniquely. His teachings are not like any others'. But he initiated a chain reaction in consciousness, the reverberations of which are constant and unfathomable. Even much of the upheaval we see around us may be attributable to his continuing 'effect'. Certain it is that consciousness needs a shake-up and that nothing new can come about without a dismantling of the old. Are we ready for it, are we strong enough for it?—Stephen Smith.

## The Book of Life

### Face the fact and see what happens

We have all had the experience of tremendous loneliness, where books, religion, everything is gone and we are tremendously, inwardly, lonely, empty. Most of us can't face that emptiness, that loneliness, and we run away from it. Dependence is one of the things we run to, depend on, because we can't stand being alone with ourselves. We must have the radio or books or talking, incessant chatter about this and

that, about art and culture. So we come to that point when we know there is this extraordinary sense of self-isolation. We may have a very good job, work furiously, write books, but inwardly there is this tremendous vacuum. We want to fill that, and dependence is one of the ways. We use dependence, amusement, church work, religions, drink, women, a dozen things to fill it up, cover it up. If we see that it is absolutely futile to try to cover it up, completely futile—not verbally,

not with conviction and therefore agreement and determination—but if we see the total absurdity of it. . . then we are faced with a fact. It is not a question of how to be free from dependence; that's not a fact; that's only a reaction to a fact. . . Why don't I face the fact and see what happens? The problem now arises of the observer and the observed. The observer says, 'I am empty; I don't like it', and runs away from it. The observer says, 'I am different from the emptiness.' But the observer is the emptiness;



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it is not emptiness seen by an observer. The observer is the observed. There is a tremendous revolution in thinking, in feeling, when that takes place.

### The function of relationship

Relationship is inevitably painful, which is shown in our everyday existence. If in relationship there is no tension, it ceases to be relationship and merely becomes a comfortable sleepy state, an opiate, which most people want and prefer. Conflict is between this craving for comfort and the factual, between illusion and actuality. If you recognize the illusion then you can, by putting it aside, give your attention to the understanding of relationship. If you seek security in relationship,

it becomes an investment in comfort, in illusion, and the greatness of relationship is its very insecurity. If you seek security in relationship you are hindering its function, which brings its own actions and misfortunes.

Surely, the function of relationship is to reveal the state of one's whole being. Relationship is a process of self-revelation, of self-knowledge. This self-revelation is painful, demanding constant adjustment, pliability of thought-emotion. It is a painful struggle, with periods of enlightened peace. . . .

But most of us avoid, put aside, the tension in relationship, preferring the ease and comfort of satisfying dependency, an unchallenged security, a safe anchorage. Then family, the relationship becomes a refuge. It is the refuge of the thoughtless. When insecurity creeps into dependency, then that particular relationship is cast aside and a new one taken on.

The effort to draw attention to the special relevance of Krishnamurti's teachings especially during these troubled times seems to have paid off well, with good media coverage of the new digital booklet produced by KFI—*The Real Crisis*. Features about Krishnamurti and reviews or notices of the booklet appeared in several newspapers and social media platforms. The booklet is available in English and nine Indian languages for free download on KFI's website [www.kfonline.org](http://www.kfonline.org).

Our efforts to provide video sub-titles in Indian languages are continuing, and we have added more videos to the newly started Indian language channel on Youtube, accessible from our website.

Published in November, March, and July.

Registered with The Registrar of Newspapers for India under No. TNENG/2003/12846

If undelivered please return to :

KRISHNAMURTI FOUNDATION INDIA  
Vasanta Vihar, 124, 126 Greenways Road  
Chennai - 600 028. Tel: 24937803/24937596  
E-mail: [publications@kfonline.org](mailto:publications@kfonline.org)  
Websites: [www.kfonline.org](http://www.kfonline.org)/[www.jkrishnamurti.org](http://www.jkrishnamurti.org)

### Statement about ownership and other particulars of Vasanta Vihar Newsletter FORM IV

1. Place of publication : Krishnamurti Foundation India  
Vasanta Vihar  
124, 126 Greenways Road  
Chennai – 600 028
2. Periodicity of publication : Once in four months (November, March, and July)
3. Printer's name : N. Subramanian  
Whether citizen of India : Yes  
Address : Sudarsan Graphics  
Offset Press  
27 Neelakanta Mehta Street, T. Nagar,  
Chennai - 600 017
4. Publisher's name : Dr. V. Aravind  
Whether citizen of India : Yes  
Address : Krishnamurti Foundation India  
Vasanta Vihar  
124, 126 Greenways Road  
Chennai – 600 028.
5. Editor's Name : K. Krishnamurthy  
Address : Krishnamurti Foundation India  
Vasanta Vihar  
124, 126 Greenways Road  
Chennai - 600 028
6. Name and address of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. : Krishnamurti Foundation India,  
Vasanta Vihar  
124, 126 Greenways Road  
Chennai – 600 028

I, Dr. V. Aravind, hereby declare that the particulars given are true to the best of my knowledge and belief.

(Dr. V. Aravind)

Periodical